

When such a friend passes on, it is difficult to put in words one's personal emotions or to express the sense of loss which overwhelms us.

Ed Donohoe, columnist for the Washington Teamster, published in Seattle, has done this as well as anyone I know in the February 14 issue of that newspaper. I hope all my colleagues in the Senate, whichever of the 50 States they represent, will read this column. Then those who do so will know "Stub" Nelson as I did, as the distinguished Senator from Washington [Mr. JACKSON] did, as Washington's entire congressional delegation did, and as the citizenry of our State did, and will gain from this knowledge, although "Stub" Nelson has passed on.

Mr. President, I ask unanimous consent that the article entitled, "One of the Good Guys," by Ed Donohoe, published in the Washington Teamster issue of February 14, 1964, be printed in the RECORD.

There being no objection, the article was ordered to be printed in the RECORD, as follows:

ONE OF THE GOOD GUYS

(By Ed Donohoe)

Although there are others who knew him better as friend and confidant, or as they say "when," nonetheless the death of Stub Nelson, Post-Intelligencer political writer, strikes us as a deep personal loss, and a blow to what we look upon as the art of personal journalism.

Stub was the kind of fellow who couldn't help but get involved in the stories he wrote, and while others might stump for equal time in political reporting, or the odious status quo, we still preferred the way Stub approached the job and executed his art.

As a writer surely there are others who would turn a better phrase, or discuss the profundities of politics until they become downright boring. In all sincerity, what Stub Nelson had was the human touch.

Coming from sports as he did, he never quite shook either the lingo or the elements of a race, contest or game. You would find the handicap, the 2 o'clock hitter, the strong finisher, the dark horse, or the man who was obviously out of his class. All you had to do was transpose officeseeker or incumbent for horse or athlete, and you could read Stub Nelson like a thrilling account of a title fight.

Of course, we liked the Nelson approach to affairs of state. We liked the way he could break a complex situation down to components that the majority of his readers could readily understand. In a way, he was involving his audience in the things that he was involved in.

Yes, his stories had the who, what, where, when and how—but you could also dig out that very important answer to the question "why." And he was able to avoid a sermon, lecture, or what we dread most, pontification.

Oh, there were times that we could disagree with something Stub Nelson expounded but he wasn't the kind to bear a grudge or put a disputant on some sort of list.

What he was best known for was his quiet, unassuming charm coupled with an endless inquisitive search for more than one opinion on a subject. Not that he wasn't capable of letting you know where he stood, what he personally thought, and his ideas of the outcome. Probably he couldn't shake that sportswriting tendency to prognosticate even to trivial events like getting up in the morning.

In the election campaign of 1952 Stub and I served on a "Meet the Press" panel assembled to interview Senator Harry Pulliam Cain. I have always felt that my presence on that show helped to "deep six" Radio at a time it was mortally locked in combat with the emerging giant called television.

What went on during the half hour with the then junior Senator doesn't bear repeating, but Stub waived the last question on the show to apologize for the antics of one of his fellow members on the panel.

It precipitated quite a buzz in political ranks at the time, but I think Stub made his point on two scores:

I never appeared on another interviewing panel; and the program, which got its talent—such as it was—for free, went belly-up.

The Nelson theme was quite simple: I work for a newspaper. I like to be regarded as all newspaper, why build up an opposition medium?

The tragedy that has befallen the Post-Intelligencer strikes home harder when one considers the great talents whose signatures are no more in the span of only 4 years. There is no Mike Donohoe, no Dick Sharp, no Lucy Cohen, no Slim Lynch, and now—no Stub Nelson.

What these people brought to their newspaper wasn't always spelled out in column inches under a byline. The best word to describe their gift to journalism is savvy—they knew what was going on, who was doing what to whom; they knew people and were known by people, lots of people.

They brought identity to their newspaper and they could use the newspaper to best advantage. It was not uncommon that each of these, and other good ones we might have overlooked, broke their bigger stories on their day off simply because somebody with a story to tell remembered to call. Though the five mentioned might have been of different personality and temperament, all were reliable in their field, all commanded an audience, all "worked" at their trade.

Because he was involved in the business of reporting about politicians and events in a homespun language that was easy to read, there was this quality about Stub Nelson that really stood out—his eminent fairness. He tried to tell the important things that happened in the way he saw them happen. Politicians have a way of disagreeing with just about everything they read, and most of the ideas they can't claim as their own. But around the State, which was really Stub's "beat," the majority regarded Mr. Nelson as one of the very best in his calling.

And it may be that life will pick up where Stub left off; another will be appointed to fill his shoes.

But I find it hard, because he was such a good guy, not to think of his passing as calamitous for the kind of journalism he knew best.

Resolution on Soviet Anti-Semitism

EXTENSION OF REMARKS

OF

HON. LUCIEN N. NEDZI

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 26, 1964

Mr. NEDZI. Mr. Speaker, state-sponsored anti-Semitism did not end with the defeat of Nazi Germany. In the Soviet Union, anti-Semitism is practiced and officially condoned. The guarantees of the U.S.S.R. constitution regarding

minorities are rendered meaningless. In a nation which discourages religion, the Jewish religion is the most harassed, the most curbed, the most restricted.

The deteriorating situation of Jews resident in the Soviet Union should be a source of deep concern and apprehension. An expression of this apprehension is reflected in the adoption of the following resolution by the Delegate Assembly of the Jewish Community Council of Metropolitan Detroit.

Under unanimous consent, the resolution follows:

RESOLUTION ON SOVIET ANTI-SEMITISM

The Delegate Assembly of the Jewish Community Council, composed of representatives of 340 Jewish member organizations in the metropolitan Detroit area, deplors the continuing perpetration of cultural and religious genocide against Jews in the Soviet Union by the Soviet Government. Official restrictions imposed upon the 3 million Jews in the Soviet Union deny to them their freedom of worship, isolate them from their tradition and from their co-religionists in other parts of the world, and destroy their specifically Jewish spirit.

Prohibitions against the making or importation of Jewish religious objects—of prayer shawls, phylacteries, prayerbooks, Bibles, religious calendars—and against maintaining spiritual ties with coreligionists abroad, are indications of the harsh and restrictive discriminatory measures. Jewish religious and cultural life is further circumscribed by restrictions against the Yiddish theatre and press, religious schools, publishing of books in Yiddish and Hebrew. Traditional burial is proscribed and much anguish is occasioned by the suffering thus imposed.

All of these restrictions are in contradistinction to the status accorded to other nationality and religious minorities resident in the Soviet Union.

We, therefore, call upon the Soviet authorities to implement their often repeated concern for, and championship of, freedom for all nationalities and groups, by according to Soviet Jews the same status and conditions enjoyed by other groupings of Soviet citizens, and to restore to the U.S.S.R.'s Jewish citizens their rights to—

1. Jewish education in all its forms;
2. Continuity of Jewish cultural life through literature, theater, schools, press, publishing houses, and other forms of cultural expression in Yiddish and in Hebrew;
3. Reopening of synagogues to serve the religious needs of Soviet Jewry;
4. Jewish ritual observance in its traditional forms;
5. Reestablishment of religious and cultural bonds with Jewish communities abroad; and
6. Be reunited with their families in other lands, from whom they have been separated.

We appeal to the Soviet Government—as a matter of urgency and elementary decency—to recognize the rights of Jews to their own language, religious and cultural expression to the degree permitted to all other ethnic groups in the Soviet Union.

Our call also goes out to the Secretary General of the United Nations, to use his good offices and the machinery of this world body, of which the Soviet Union is a member nation, to act against the cultural and religious genocide being perpetrated against Soviet Jewry.

We also call upon the Government of the United States, our President, our Secretary of State, our Congressmen, and our Ambassador to the United Nations, to protest to the Soviet Government, through diplomatic and other channels, against the oppressions here-in detailed.

The officers of the Jewish Community Council are instructed to send copies of this resolution to the officials above mentioned, and to take all appropriate measures to the accomplishment of these ends, independently and in concert with national agencies and other like-minded groups.

Unanimously adopted by the Delegate Assembly of the Jewish Community Council of Metropolitan Detroit, January 18, 1964.

The Opocensky Trip

EXTENSION OF REMARKS OF

HON. STROM THURMOND

OF SOUTH CAROLINA

IN THE SENATE OF THE UNITED STATES
Wednesday, February 26, 1964

Mr. THURMOND. Mr. President, the News and Courier of Charleston, S.C., has reprinted in its February 9, 1964, issue a copy of an article from the Christian Beacon entitled "The Opocensky Trip." I ask unanimous consent, Mr. President, that this article be printed in the Appendix of the Record, so that the Members of the Congress might get some better insight into the type of material which is being presented on many college campuses today by visiting lecturers, in an effort to make the Communists appear to be merely peaceful Socialists who are seeking the same ends as is Christianity.

There being no objection, the article was ordered to be printed in the Record, as follows:

[From the Christian Beacon]

THE OPOCENSKY TRIP

Milan Opocensky, the assistant to Josef L. Hromadka, is running into protest and difficulty wherever he goes on college campuses.

Representatives of International Christian Youth are meeting him at each stop on his trip. Following his encounter with ICY at the University of Delaware, which brought the widest kind of publicity, he ran into difficulty at Boston University in Massachusetts and the Massachusetts Institute of Technology. From there he went to Oberlin College, at Oberlin, Ohio, where the Rev. John Milheim of ICY confronted him with direct questions.

Opocensky told a group during a coffee hour that he declined to debate the representative of International Christian Youth, Carl Thomas McIntire, on the advice of the National Council of Churches, which was sponsoring his visit.

He also explained that those who wanted to get his literature could obtain it from the headquarters of the United Presbyterian Church in New York City.

When he spoke in the First Congregational Church of Madison, Wis., following his brief visit to the University of Wisconsin, he abandoned his announced theme and simply gave a Biblical message. Young people of ICY were passing out leaflets exposing Opocensky's praise of the Communist regime and his support of the reconstruction in Czechoslovakia. These leaflets raised questions for all who were entering the building to hear Opocensky.

ICY spokesmen at Berkeley, University of California, were able to obtain copies of the preliminary study material, including the bibliography that the select group of students are to read before they are privileged to enter into the confrontation.

The program, East-West Conversation, for Berkeley, Calif., January 31 through February 2, 1964, has two major themes: "The Problem of Man in a Socialist Society," and "Christian Existence in a Communist Country."

Accompanying Opocensky is Dr. Charles C. West, associate professor of Christian Ethics at Princeton Theological Seminary, Princeton, N.J.

The sponsor is the University Church Council. The 3-day meeting is to be held in Dwinelle Hall, Westminister House, and on Sunday he is scheduled to speak in the Trinity Methodist Church in the morning, and in the afternoon and evening in the First Presbyterian Church.

The folder announcing Opocensky's views said:

"He had declared: 'The Socialist revolution in our country since 1948 is not a deviation from God's plans for my country. It is part of the historical development of the country.' And he wrote: 'The (Marxist) fight against religion can be understood as a serious and deep expression of human longing for wonderful freedom, independence, dignity, and real human life.'"

The documents released for study in advance include "Christian Existence in a Communist Country" by Milan Opocensky and "The Church in East Germany," by Harvey Cox.

The article reports: "Harvey Cox is known to our readers for his assessments of Playboy and the Miss America pageant. On leave from his post at Andover Newton Theological School, Mr. Cox has studied and worked in Berlin this year. This article marks his first appearance since his election as contributing editor." The article is a reprint from "Christianity and Crisis."

"The Christian Church and Communist Atheism," by Helmut Gollwitzer, another document released for study, is reprinted from a release of the World Student Christian Federation and is, we are told, "especially for the East-West Dialogues sponsored by the National Student Christian Federation."

Among the things that Gollwitzer says in regard to atheism is, "The church must abandon all false alliances formed in order to oppose Communist atheism."

And again, "The church must cooperate in the effort to abolish conditions 'in which man is a humiliated, enslaved, abandoned, and contemptible creature' (Karl Marx)."

Another article by Milan Machovec is reproduced from the Student World Chronicle which is a publication of the World Student Christian Federation. It is entitled, "Marxist View."

The article concludes:

"We are convinced that the greatest task in human history, the building up of a Communist society, contributes to the development of the highest human qualities. We cannot wait until non-Communists trust us. Therefore may a sincere, fair struggle decide who wins the prize; in other words, who first gets close to man and stands up for him."

Thus the publications of the World Student Christian Federation present in a most attractive form the propaganda of the Marxists for the building of a Communist society.

In the bibliography prepared and the articles submitted, there is no documentation supporting the cause of the free West. The entire approach is from the standpoint of the Marxist and the Communist.

It is a one-sided representation, and yet it is being carried on under a Christian cover and through organizations, which have direct contact with young people who are working through the student campus groups.

The Opocensky trip has been carefully planned, the literature anticipated, and prepared in advance.

It is an effort to meet on the highest level of intellectual appeal, students of the United

States and first, to persuade them that they should not resist communism; and, second, to induce them to help the Communists succeed in their program.

The general idea seems to be that the Communists and the Christians are working toward the same goal though their methods may be different, and for this reason the Christian can help the Communist.

What Can I Do for Freedom?

EXTENSION OF REMARKS OF

HON. STANLEY R. TUPPER

OF MAINE

IN THE HOUSE OF REPRESENTATIVES

Wednesday, February 26, 1964

Mr. TUPPER. Mr. Speaker, a young Coast Guard enlisted man, Donald Blackwell, S.N., of Fort Lauderdale, Fla., recently won one of the Freedom Foundation awards for an essay he recently wrote in competition with many young people throughout our country.

This is a distinct honor to Mr. Blackwell and the U.S. Coast Guard. It reflects upon the high caliber of men in the ranks of the service.

I thought Members would be interested in reading one of the contributions presented by this 20-year-old coast-guardsmen. It is in the form of a prayer:

WHAT CAN I DO FOR FREEDOM?

Dear God:

I have often asked for your blessings in many a way.

But "What Can I Do for Freedom" on this particular day.

Sometimes I fail to recognize what freedom really means to me.

Until I stop and consider the lives of so many who died to make us free.

My brother wore a uniform, way back I don't remember when.

But I do know that he came back and I was able to see him again.

I have thanked you many times for bringing him home the same.

But this time I want to bless those who stayed to remain.

They died by thousands, peace, tranquility, and freedom, being their only fight.

So that I, and others like me will know the difference between wrong and right.

And when it comes to furthering my education, for freedom I will do my best.

So when important questions confront me, the answer I won't have to guess.

I am too young to vote, but the time is not far away.

And when I am able, the first in line I will be that day.

I will try and maintain high morals so everyone who knows me will be proud.

And when my neighbor's burden is too great, I will help if I am allowed.

And if I am able and my life for my country's freedom I must give.

Then this too I will do so that others, in this wonderful land, in freedom may live.

And if abundant in wealth, then money I would be more than glad to send.

So that the loss of our Nation's freedom would never be threatened again.

And if a master of skills I would be, then I would carry my teachings from shore to shore.

So that the distant gap between us and other countries would slowly lessen more and more.